

The

Marriage Service

With the MASS for a
BRIDEGROOM & BRIDE

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ROMAN RITUAL & MISSAL

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NOTE TO THE PRESENT EDITION.

The translation from the Latin in the present edition of the Marriage Service has been taken with permission from a version privately printed by the late Marquess of Bute; and that of the Nuptial Mass has been revised with much help from a translation from the same pen.

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Nihil obstat

HAMILTON MACDONALD

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PREFACE.

IT seems most suitable to prefix a few words of instruction or explanation to the publication of the Catholic Marriage Service at the present time, when false and erroneous opinions as to the nature and obligations of marriage are so rife in nearly every class of society.

Catholics believe in the words of the Bible (*Gen. ii, 7*) that God created the body of our first father, Adam, from the slime of the earth, and then breathed into him the breath of life; that is, his spiritual soul. Then from Adam God created the body of Eve, and infused into it a living soul. Thus did God form mankind of a twofold, or compound, nature—material and spiritual.

If in His wisdom God had seen fit, He could have created the millions of the human race that have been, or ever will be, on the earth, in the same manner as He created Adam and Eve. But He blessed Adam and Eve, saying: *Increase and multiply* (*Gen. i, 27*). He made them, not independent, but joint creators, or workers, with Himself. As human nature is a compound one, the material part is derived from the parents, but the soul comes from God, and is a positive and direct act of creation by Him, whenever it pleases Him to create and infuse the soul into its material dwelling, the body. What greater human honour could God bestow upon His creatures than that they should be co-operators with Him in giving

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existence to intellectual beings, who are to be immortal, and to be united with, and in possession of Himself for eternity, and during those endless ages to be ministering to His accidental glory! But, alas! this great dignity was soon abused, and changed from a blessing into a curse, for as early as in the sixth chapter of *Genesis* we are told that all flesh had corrupted its way upon the earth; and then came the Deluge, to cleanse away the degraded race from the face of the world. But in spite of this terrible punishment men forgot the end, or object, of marriage, the dictates of the law of nature, and the regulations laid down by God; so that when His blessed Son came, He had to correct the ideas of even the Jews themselves, and to promulgate anew that marriage was not unrestricted, and that a valid and perfected marriage could not be dissolved by anything but death.

The Catholic Church also believes and teaches that when our blessed Lord reinstated marriage in the condition in which it was in the beginning, He also provided sufficient helps to observe the stricter law, by adding to the natural contract of marriage the graces and privileges of a sacrament as St. Paul says, *This is a great sacrament (sacramentum); but I speak in Christ, and in the Church (Ephes. v, 32)*. Hence, as all sacraments fall under the jurisdiction of the Church, and as a sacrament is of a higher nature than a contract, it belongs to the Church to prescribe the conditions, etc., of marriage, but without interfering with or super-

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seding the State in its right of legislating for the temporalities, etc., of its subjects, or of requiring a registration of the marriage.

Among Christians, that is among all who are validly baptized—for such, and such only, are the actual subjects of the Church—the sacrament of marriage cannot be separated from the contract of marriage. A valid and perfected marriage cannot be dissolved by anything but death. By the terms of the marriage contract, or by the marriage vows, as they are sometimes irregularly called, the parties engage to love, and to be faithful to each other in the marriage duties until death, and if either party should violate or break the terms of the contract, the injured party has a right to claim not a divorce (that is, not a breaking of the bond of marriage, so as to be able to marry another person during the lifetime of the first partner), but a separation from bed and board.

Read what our blessed Lord says in the gospel of *St. Matthew*, xix; and in that of *St. Mark*, x; and in *St. Luke*, xvi, 18; and what is taught by the inspired apostle *St. Paul*, in his epistle to the *Romans*, vi, 2, 3; and in his first letter to the *Corinthians*, vii, 10, 11, 39; and in that to the Christians in the city of *Ephesus*, vi, 22, etc.

When these passages of sacred Scripture have been seriously considered, all must acknowledge that Christian marriage is a holy state, and that it should not be entered upon hastily, nor from worldly motives of position in society, nor from

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pecuniary or lower motives; but after mature deliberation and prayer, and with some knowledge of the many, and arduous, and life-long duties and obligations which the married persons contract with each other, and towards the children whom God may entrust to their custody. They should take care, lest by their negligence in not turning their first thoughts to God, and especially by not guarding them from wicked servants and bad companions, they deprive their children for eternity of that place in heaven for which they were created, and defraud God Himself of that special accidental glory with which He intended to be honoured by them, and deprive themselves in this life of that joy which parents receive from dutiful children, and also of that happiness and glory which is the special reward in heaven of good parents, who see themselves surrounded by their many virtuous children.

These considerations will show why the Church is so solicitous about the worthy reception of the sacrament of marriage, and so earnest that those who are to be married should receive all the spiritual help they can derive from the holy sacrifice of the Mass, and from the reception of holy Communion; and why she even interrupts the offering of the Holy Sacrifice to impart to them her blessing.

DOM J. ALPH. MORRALL, O.S.B

Downside. June 4, 1895.

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In the presence of two or three witnesses the Priest shall question both the Man and the Woman separately concerning their consent to marry. He first asks the Bridegroom, who stands at the right hand of the Woman.

N. Wilt thou take N. here present for thy lawful Wife, according to the rite of our holy Mother the Church?

The Bridegroom answers :

I will.

The Priest then asks the Bride :

N. Wilt thou take N. here present for thy lawful Husband, according to the rite of our holy Mother the Church?

R. I will.

The Woman is then given away by her Father or Friend ; if she has never been married, she has her hand uncovered, but covered if she is a widow. The Man receives her to keep in God's faith and his own, and holds her right hand in his right hand ; and so taught by the Priest, plights her his troth, saying :

I, N., take thee, N., to my wedded Wife, to have, and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness, and in health, till death us do part, if holy Church will it permit ; and thereto I plight thee my troth.

Then loosing hands and joining them again, the Woman, taught by the Priest, says :

I, N., take thee, N., to my wedded Husband, to have, and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness, and in health, till death us do part, if

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holy Church will it permit; and thereto I plight thee my troth.

Both having thus plighted their troth, their right hands being joined
the Priest says:

EGO conjúngo vos **I** JOIN you together in
in matrimónium, marriage, in the Name
in nómine Patris, ✠ of the Father ✠, and of
et Fílii, et Spíritus the Son, and of the Holy
Sancti. Amen. Ghost. Amen.

Then he sprinkles them with holy water. The Bridegroom next puts
on the book or on a salver gold and silver (which are presently to
be delivered to the Bride and the Ring, which the Priest blesses,
saying:

ψ. Adjutóriū nostrum ψ. Our help is in the name
in nómine Dómini. of the Lord.

℞. Qui fecit cœlum et ℞. Who made heaven and
terram. earth.

ψ. Dómine, exáudi o- ψ. O Lord, hear my
ratió nem meam. prayer.

℞. Et clamor meus ad ℞. And let my cry come
te véniat. unto Thee.

ψ. Dñs vobiscum. ψ. The Lord be with you.

℞. Et cum spíritu tuo. ℞. And with thy spirit.

Orémus.

Let us pray.

BENEDIC✠, Dñe, **B**LESS✠, O Lord, this
á n n u l u m h u n c, ring, which we bless✠
quem nos in tuo nó- in Thy name, that she who
mine benedicimus ✠, shall wear it may ever keep
ut quæ eum gestáve- true faith unto her Hus-
rit, fidelitátē íntegram band, and so, abiding in
suo sponso tenens, in Thy peace and in obedience
pace et voluntáte tua to Thy will, may ever live

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permaneat, atque in with him in love unchang-
mútua caritate semper ing. Through Christ our
vivat. Per Christum Lord. R. Amen.
Dóminum nostrum.

R. Amen.

The Priest then sprinkles the ring with holy water in the form of a cross; and the Bridegroom, receiving the ring at the Priest's hands, gives the gold and silver to the Bride, and says:

WITH this ring I thee wed: this gold and silver I thee give: with my body I thee worship: and with all my worldly goods I thee endow.

Here the Bridegroom places the ring on the thumb of the Bride's left hand, saying:

IN the Name of the Father [*then on the second finger, saying:*] And of the Son: [*then on the third finger, saying:*] And of the Holy Ghost: [*lastly, on the fourth finger, saying:*] Amen.

And there he leaves the ring. This done, the Priest adds:

Y. Confirma hoc, De- Y. Confirm that, O God,
us, quod operátus es which Thou hast wrought
in nobis. in us.

R. A templo sancto R. From thy holy temple,
tuo, quod est in Jerú which is in Jerusalem.
salem.

Kyrie eléison. Lord, have mercy on us.

Christe eléison. Christ, have mercy on us.

Kyrie eléison. Lord, have mercy on us.

Pater noster, et. Our Father, etc.

Y. Et ne nos indúcas Y. And lead us not into
intentatióem. [malo. temptation. [evil.

R. Sed libera nos a R. But deliver us from

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ψ. Salvos fac servos ψ. Save Thy servants.
tuos.

R. Deus meus, sperantes in te. R. That trust in Thee, O my God.

ψ. Mitte eis, Dómine, auxílium de sancto. ψ. Send them help, O Lord, from the sanctuary.

R. Et de Sion tuére eos. R. And protect them out of Sion.

ψ. Esto eis, Dómine, turris fortitúdinis. ψ. Be unto them, O Lord, a tower of strength.

R. A fácie inimíci. R. From the face of the enemy.

ψ. Dñe, exáudi oratió-nem meam. ψ. O Lord, hear my prayer.

R. Et clamor meus ad te véniat. R. And let my cry come unto Thee.

ψ Dñs vobíscum. ψ. The Lord be with you.

R. Et cum spírítu tuo. R. And with thy spirit.

Orémus.

Let us pray.

RESPICE, quæsumus Dómine, super hos fámulos tuos, et institútis tuis, quibus propagationem húmáni géneris ordinásti, benígnus assiste: ut qui te auctóre jungúntur, te auxiliánte servéntur. Per

LOOK down, we beseech Thee, O Lord, upon these Thy servants, and graciously bless Thine own institution, whereby Thou hast ordained the increase of mankind; that they who are joined together by Thine authority may be kept by Thy help

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Christum Dominum Through Christ our Lord.
nostrum. R). Amen. R). Amen.

When this is over, if the Nuptial Blessing is to be given, the Parish Priest shall say Mass for a Bridegroom and Bride as in the Roman Missal.*

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If the Nuptial Blessing is to be given on a Sunday or on any other great festival, the Mass shall be that of the Sunday or of the festival, with a Commemoration of the Mass for a Bridegroom and Bride and with the other prayers which are found therein for the Communion and for giving the Blessing. But if the Blessing be given on any other day, even though a Greater or Lesser Double Feast occur thereon, Votive Mass shall be said as follows:

The Priest goes up to the altar, signs himself with the sign of the Cross, and says aloud:

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then he joins his hands at his breast, and begins the Anthem:

I will go in unto the altar of God.

R). Unto God who giveth joy to my youth.

Then he recites the following Psalm alternately with the Ministers:

Psalm 42.

JUDGE me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

* When possible, the rite or ceremony of marriage should be followed and perfected by the special votive Nuptial Mass, which has appropriate prayers and blessings for the married couple. These prayers and blessings may be given apart from the Nuptial Mass, and even a considerable time after the marriage, provided they are used during Mass and according to the rubrics.

MASS *for a* BRIDEGROOM & BRIDE

M. For Thou, O God, art my strength, why hast Thou cast me off? And why go I sorrowful, whilst the enemy afflicteth me?

P. Send forth thy light and thy truth : they have led me, and brought me to thy holy hill, and into thy tabernacles.

M. And I will go in unto the Altar of God : to God who giveth joy to my youth.

P. I will praise Thee upon the harp, O God, my God : why art thou sorrowful, O my soul, and why dost thou disquiet me?

M. Hope in God, for I will yet praise Him, who is the salvation of my countenance, and my God.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

M. As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Priest repeats the Anthem :

I will go in unto the altar of God.

R). Unto God, who giveth joy to my youth.

He signs himself, saying :

ψ. Our help is in the name of the Lord.

R). Who made heaven and earth.

Then he bows low and makes

THE CONFESSION

I CONFESS to almighty God, to blessed Mary, ever a Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you,

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brethren; that I have sinned exceedingly in thought, word and deed :

He strikes his breast thrice.

through my fault; through my fault; through my most grievous fault. Therefore I beseech the blessed Mary, ever a Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, brethren, to pray to the Lord our God for me.

The Ministers answer :

May almighty God have mercy upon thee, and forgive thee thy sins, and bring thee to life everlasting.

The Priest says *Amen* and stands erect.

Then the Ministers repeat the Confession, saying *thee, father*, where the Priest said *you, brethren*.

Afterwards the Priest gives the Absolution, saying :

May almighty God have mercy upon you, and forgive you your sins, and bring you to life everlasting. R]. Amen.

✠ May the almighty and merciful Lord grant us pardon, absolution and remission of our sins.

R]. Amen.

Y. Thou shalt turn again, O God, and quicken us.

R]. And Thy people shall rejoice in Thee.

Y. Shew unto us, O Lord, Thy mercy.

R]. And grant unto us Thy salvation.

Y. Lord, hear my prayer.

R]. And let my cry come unto Thee.

Y. The Lord be with you.

R]. And with thy spirit.

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He says aloud, *Let us pray*, and then going up to the altar says secretly :

TAKE away from us our iniquities, we beseech Thee, O Lord, that we may be worthy to enter with clean minds into the Holy of Holies. Through Christ our Lord. Amen.

He then bows over the altar, and says, kissing it at the middle:

WE beseech Thee, O Lord, by the merits of Thy saints, whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins.

At High Mass he blesses incense, saying :

Mayest thou be blessed  by Him in whose honour thou art to be burnt. Amen.

Then he censes the altar. Then the Deacon censes him. Then the Celebrant crosses himself and begins the Introit.

¶ INTROIT (*Tobias vii, viii*)

DEUS Israel conjungat vos : et ipse sit vobiscum, qui miseratus est duobus unicis : et nunc, Domine, fac eos plenius benedicere te. *Ps. 127. Beati omnes qui timent Dñm, qui ambulant in viis ejus. y. Glória Patri, et Filio, et Spiritui sancto. Sicut erat in principio, et nunc et*

THE God of Israel join you together ; and may He be with you, who took pity upon two only children : and now, O Lord, make them the more fully to bless Thee. *Ps. 127. Blessed are all they that fear the Lord : that walk in His ways. y. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning,*

¶ Passages marked thus are sung by the choir at High Mass.

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semper, et in sæcula is now and ever shall be,
 sæculórum. Amen. world without end. Amen.
 Deus Israel, etc., us- The God of Israel, etc to
 que ad Ps. the Ps.

When the Introit is finished, he says alternately with his Ministers :

S. Kyrie eléison. P. Lord, have mercy on us.

R). Kyrie eléison. R). Lord, have mercy on us.

S. Kyrie eléison. P. Lord, have mercy on us.

R). Christe eléison. R). Christ, have mercy on
 us.

S. Christe eléison. P. Christ, have mercy on
 us.

R). Christe eléison. R). Christ, have mercy on
 us.

S. Kyrie eléison. P. Lord, have mercy on us.

R). Kyrie eléison. R). Lord, have mercy on us.

S. Kyrie eléison. P. Lord, have mercy on us.

Then, at the middle of the altar, he says, if it is to be said :

¶ GLORIA IN EXCELSIS DEO

G LORIA in excél-	G LORY be to God on
sis Deo, et in terra	high, and on earth
pax homínibus bonæ	peace to men of good will.
voluntátis. Laudámus	We praise Thee, we bless
te, benedícimus te, ad-	Thee, we adore Thee, we
orámus te, glorificá-	glorify Thee. We give
mus te. Grátias ági-	Thee thanks for Thy great
mus tibi propter ma-	glory. O Lord God, hea-
gnam glóriam tuam.	venly King, God the Fa-
Dñe Deus, Rex cœ-	ther Almighty. O Lord
lestis, Deus Pater om-	Jesus Christ, the only-be-

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nípotens Dñe Fili uni- gotten Son. O Lord God,
génite Jesu Christe. Lamb of God, Son of the
Dñe Deus, Agnus Dei, Father, who takest away
Fílius Patris. Qui tollis the sins of the world, have
peccáta mundi, mise- mercy upon us. Who
rére nobis. Qui tollis takest away the sins of
peccáta mundi, sú- the world, receive our
cipe deprecationē no- prayers. Who sittest at
stram. Qui sedes ad de- the right hand of the Fa-
xterā Patris, miserére ther, have mercy upon us.
nobis. Quóniam tu so- For Thou alone art holy,
lus sanctus. Tu solus Thou alone art Lord, Thou
Dñs. Tu solus altíssi- alone, O Jesus Christ, with
mus, Jesu Christe, cum the Holy Ghost, art most
Sancto Spíritu, in gló- high, in the glory of God
ria Dei Patris. Amen. the Father. Amen.

Then he kisses the altar and, turning to the people, says :

ÿ. Dñs vobiscum. ÿ. The Lord be with you.
R). Et cum spíritu tuo. R). And with thy spirit.

COLLECT

Orémus.

Let us pray.

EXAUDI nos, om- **G**RACIOUSLY hear
nípotens et misé- us, almighty and merci-
ricors Deus : ut quod ful God : that whereunto
nostro ministrátur our service ministereth
offício, tua benedic- may be effectually wrought
tione pótius impleá- by Thy blessing. Through
tur. Per Dóminum no- our Lord Jesus Christ, Thy
strum Jesum Christū Son, who liveth and reign-
Fílium tuum, qui tecū eth with Thee in the unity

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vivit et regnat Deus of the Holy Ghost, God,
in unitate Spíritus world without end.

Sancti Deus : per ó- R). Amen.

mnia sæcula sæculó-
rum. R). Amen.

Then follow the Epistle, the Gradual, etc.

EPISTLE (*Eph.* v, 22-23)

BRETHREN : Let wives be subject to their husbands, as unto the Lord : for the husband is the head of the wife, even as Christ is the head of the Church. He is the Saviour of His body. Therefore, as the Church is subject unto Christ, so also let the wives be to their husbands in everything. Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it, that He might sanctify it, cleansing it by the laver of water in the word of life ; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. So also ought husbands to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever hated his own flesh, but nourisheth and cherisheth it, even as Christ doth the Church. For we are members of His body, of His flesh and of His bones. For this cause shall a man leave his father and mother, and shall cleave to his wife ; and they shall be two in one fles^h. This is a great sacrament : but I speak in Christ and in the Church. Nevertheless let

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every one of you in particular so love his wife even as himself; and let the wife reverence her husband.

R. Thanks be to God.

¶ GRADUAL (*Ps. 127*)

UXOR tua sicut **T**HY wife shall be as
vitis abúndans in a fruitful vine, on the
latéribus domus tuæ. sides of thy house. *ŷ. Thy*
ŷ. Fílii tui sicut no- children like olive plants
véllæ olivárum in cir- round about thy table.
cúitumensætuae. Alle- Allelulia, alleluia. *ŷ. Ps. 19.*
lúia, allelúia. ŷ. Ps. 19. May the Lord send you
Mittat vobis Dóminus help from the sanctuary:
auxiliúm de sancto: and protect you out of
et de Sion tueátur Sion. Alleluia.
vos. Allelúia.

At Eastertide the Gradual is not said, but there is said instead:

ALLELUIA, alle- **A**LLELUIA, alleluia.
lúia. *Ps. 19. ŷ.* *Ps. 19. ŷ.* May the
Mittat vobis Dómi- Lord send you help from
nus auxiliúm de san- the sanctuary: and pro-
cto: et de Sion tueátur tect you out of Sion. Alle-
vos. Allelúia. *ŷ. Ps. luia. ŷ. Ps. 133.* May the
133. Benedícat vobis Lord bless you out of Sion,
Dóminus ex Sion, qui who made heaven and
fecit coelum et terram. earth.
Allelúia.

If it is High Mass, the Deacon puts the book of the Gospels in the middle of the altar, and the Celebrant blesses incense. Then the Deacon says:

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CLEANSE my heart and my lips, O God almighty, who didst cleanse the lips of the prophet Isaias with a live coal; and vouchsafe in Thy gracious mercy so to cleanse me that I may meetly and fitly proclaim Thy holy Gospel. Through Christ our Lord. Amen.

Then he asks a blessing from the Priest, saying :

Pray, Sir, a blessing.

The Priest answers :

The Lord be within thine heart and on thy lips, that thou mayest meetly and fitly proclaim His Gospel. Through Christ our Lord. Amen.

With the other Ministers he stands with incense and lights at the Gospel side and says :

V. Dñs vobiscum. V. The Lord be with you.

R. Et cum spiritu tuo. R. And with thy spirit.

Here follows the holy Gospel according to Matthew.

He signs the book, and while the Ministers answer, *Glory be to Thee O Lord*, he censures the book thrice, and continues the Gospel. When it is finished, the Subdeacon takes the book to the Priest who kisses the Gospel, saying : *By the words of the Gospel may our sins be blotted out*. Then the Priest is censured by the Deacon. But at Low Mass the book is carried to the corner of the altar, and the Priest says at the middle thereof : *Cleanse my heart*, etc., as above ; *Pray, O Lord, a blessing. The Lord be within my heart, and on my lips that I may meetly and fitly proclaim his Gospel. Amen*. He then says : *V. The Lord be with you; R. And with thy spirit*, etc., and reads the Gospel. When it is done, the Server answers : *Praise be to Thee, O Christ*, and the Priest kisses the Gospel, saying : *By the words of the Gospel may our sins be blotted out*. Then he says (if it is to be said) the Nicene Creed as below.

GOSPEL (Matt. xix, 3-6)

AT that time : there came to Jesus the Pharisees tempting Him, and saying : Is it lawful for a man to put away his wife for every cause?

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And He answered, and said unto them : Have ye not read that He who made man from the beginning, made them male and female? And He said : For this cause shall a man leave father and mother, and shall cleave unto his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let not man put asunder.

¶ NICENE CREED.

CREDO in unum **I** BELIEVE in one God. Deum. Patrem omnipotentem, factorem cœli et terræ, visibîlium ómnium, et invisibîlium. Et in unum Dóminum Jesum Christum, Fílium Dei unigénitum. Et ex Patre natum ante ómnia sæcula. Deum de Deo, lumen de lúmine, Deum verum de Deo vero. Génitum, non factum, consubstantialém Patri : per quem ómnia facta sunt. Qui propter nos hómines, et propter nostram salútem descéndit de

The Father Almighty, maker of heaven and earth and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, and born of the Father before all ages. God of God, light of light, true God of true God ; begotten not made ; consubstantial with the Father ; by whom all things were made. Who for us men and for our salvation came down from heaven : [*here all kneel*] and was incarnate by the Holy Ghost, of the Virgin Mary ; and was

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cœlis [*Hic genuflecti-* made man. He was cru-
tur.] Et incarnátus cified also for us, suffered
est de Spíritu sancto under Pontius Pilate, and
ex María Vírgine : Et was buried. And the third
homo factus est. Cru- day He rose again accord-
cifixus étiam pro no- ing to the Scriptures ; and
bis : sub Póntio Piláto ascended into heaven. He
passus, et sepúltus sitteth at the right hand
est. Et resurréxit tér- of the Father. And He
tia die, secúndum shall come again in glory
Scriptúras. Et ascén- to judge both the living
dit in cœlum : sedet and the dead ; and His king-
ad dēxteram Patris. dom shall have no end.
Et íterum ventúrus And in the Holy Ghost,
est cum glória judi- the Lord and Giver of life,
cāre vivos et mórtuos : who proceedeth from the
cujus regni non erit Father and the Son ; who
finis. Et in Spíritum together with the Father
sanctum, Dóminum and the Son is adored
et vivificāntem : qui and glorified ; who spake
ex Patre Filióque by the prophets. And one
procédit. Qui cum holy Catholic and Apo-
Patre, et Fílio simul stolic Church. I confess
adorátur, et conglo- one baptism for the re-
rificátur : qui locútus mission of sins. And I
est per Prophétas. Et await the resurrection of
unam sanctam Cathó- the dead, and the life of
licam et Apostólicam the world to come. Amen.
Ecclésiā. Confíteor
unum baptisma in remissionem peccatorum. Et

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exspécto resurrectionem mortuórum. Et vitam ventúri sæculi. Amen.

Then he kisses the altar and, turning towards the people, says :
y. The Lord be with R. And with thy spirit.
you.

Then he says, *Let us pray*, and the Offertory.

¶ OFFERTORY (Ps. 30)

IN te seperávi, Dó- **I**N Thee, O Lord, do I
mine : dixi : Tu es I put my trust : I said
Deus meus : in máni- Thou art my God : my
bus tuis témpora mea. times are in Thy hands.

The Priest takes the paten with the Host, which he offers up, saying :

RECEIVE, O holy Father, almighty and ever-
lasting God, this spotless Host, which I,
Thine unworthy servant, do offer unto Thee, my
God, living and true, for my own countless sins,
transgressions and failings, and for all here pre-
sent ; as also for all faithful Christians, living or
dead, that it may avail both me and them unto
health for life everlasting. Amen.

The Deacon serves wine and the Subdeacon water ; or if it is Low
Mass the Priest pours in both, and he † blesses the water, saying :

O GOD, who in a marvellous manner didst
create and ennoble man's being, and in a
manner still more marvellous didst renew it ;
grant that through the mystical union of this
water and wine we may become companions of
the Godhead of our Lord Jesus Christ, Thy
Son, who liveth and reigneth with Thee in the
unity of the Holy Ghost, God, world without
end. Amen.

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He then takes the chalice and offers it up, saying :


WE offer unto Thee, O Lord, the chalice of salvation, beseeching Thee in Thy mercy that it may rise up as a sweet savour before Thy divine Majesty, for our own salvation, and for that of the whole world. Amen.

Then, bowing a little, he says :

IN an humble spirit and a contrite heart may we be received by Thee, O Lord ; and may our sacrifice so be offered up in Thy sight this day, that it may be pleasing unto Thee, O Lord God.

COME, Thou hallower, almighty, everlasting God [*he blesses the oblations, and continues :*] bless this sacrifice, which is prepared for the glory of Thy holy Name.

Then at High Mass he blesses incense, saying :

BY the intercession of the blessed Archangel Michael, who standeth on the right hand of the altar of incense, and of all of His elect, may the Lord vouchsafe to bless  this incense, and receive it for a sweet savour. Through Christ our Lord. Amen.

He censes the Offering, saying :

LET this incense which Thou hast blessed rise before Thee, O Lord, and let Thy mercy come down upon us.

He censes the altar, saying (*Ps.* 140) :

LET my prayer, O Lord, be set forth as incense in Thy sight ; and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about

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my lips, lest my heart incline to evil words, to seek excuses in sin.

May the Lord enkindle within us the fire of His love, and the flame of everlasting charity. Amen.

Then the Priest is censed by the Deacon, and afterwards the others in turn. Meanwhile the Priest washes his fingers, saying (Ps. 25):

I WILL wash mine hands among the innocent; and will compass Thine altar, O Lord.

That I may hear the voice of praise, and tell of all Thy wondrous works.

O Lord, I have loved the beauty of Thy house, and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked, nor my life with men of blood.

In whose hands are iniquities: their right hand is filled with gifts.

But I have walked in mine innocence: redeem me, and have mercy upon me.

My foot has stood in the right way: in the churches I will bless Thee, O Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now and ever shall be, world without end. Amen.

Then, bowing a little at the middle of the altar, he says:

RECEIVE, O holy Trinity, this offering which we make unto Thee in remembrance of the Passion, Resurrection and Ascension of our Lord Jesus Christ, and in honour of the blessed Mary ever a Virgin, of blessed John the Baptist, of the

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holy Apostles Peter and Paul, of these, and of all the saints ; that it may avail to their honour and our salvation ; and that they whose memory we celebrate on earth may vouchsafe to make intercession for us in heaven. Through the same Christ our Lord. Amen.

He kisses the altar and says with his voice slightly raised :

BRETHREN, pray that my sacrifice and yours may become acceptable to God the Father Almighty.

The Servers reply :

MAY the Lord receive the sacrifice at thine hands, to the praise and glory of His own name, and to our profit and to that of all His holy Church.

In a low voice the Priest says *Amen*.

Then he continues with the Secret Prayers.

RECEIVE, we beseech Thee, O Lord, the offering we make for the holy marriage-bond ; and do Thou Thyself order what is thine own gift. Through our Lord Jesus Christ Thy Son, who liveth and reigneth in the unity of the Holy Ghost, God.

He says aloud :

Per ómnia sæcula sæ- World without end.

culórum. R). Amen. R). Amen.

Ÿ. Dñs vobiscum. Ÿ. The Lord be with you.

R). Et cum spiritu tuo. R). And with thy spirit.

Ÿ. Sursum corda. Ÿ. Lift up your hearts.

R). Habémus ad Dó- R). We have lifted them up
minum. to the Lord.

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Ÿ. Grátias agámus Ÿ. Let us give thanks to
Dómino Deo nostro. the Lord our God.
ñ. Dignum et justum ñ. It is meet and just.
est.

PREFACE

IT is truly meet and just, right and helpful unto
salvation, that we should always and every-
where give thanks unto Thee, O holy Lord,
Father Almighty, everlasting God, through
Christ our Lord. Through whom the angels
give praise unto Thy majesty, the Dominions
worship, the Powers reverence ; the heavens and
the heavenly hosts with the blessed Seraphim
join with gladness in giving it glory. And we
beseech Thee that Thou bid our own voices also
be added with these, while we say with humble
praise :

¶ SANCTUS.

S ANCTUS, sanctus, sanctus, Dóminus Deus Sábaoth. Pleni sunt cœli et terra glória tua : Hosánna in excélsis. Benedí- ctus qui venit in nó- mine Dómini : Ho- sánna in excélsis.	H OLY, Holy, Holy, Lord God of Hosts. Heaven and earth are filled with Thy glory : Ho- sanna in the highest. Blessed is He that cometh in the name of the Lord : Hosanna in the highest.
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The CANON of the MASS

THEREFORE, O most merciful Father, we Thy suppliants, through Jesus Christ Thy Son our Lord, do pray and beseech Thee [*he kisses the altar*] to receive and bless [*he thrice makes the sign of the Cross over the offerings*] these gifts and offerings, this holy and unblemished sacrifice. We do offer them unto Thee first for Thy holy Catholic Church, that it may please Thee to grant her peace, to watch over her, to bring her to unity, to guide her throughout the world ; likewise for Thy servant N. our hope, and for N. our bishop, and for all true believers, who keep the Catholic and Apostolic faith.

COMMEMORATION OF THE LIVING

BE mindful, O Lord, of Thy servants and handmaids, N. and N. ; [*he here joins his hands and prays a little while for those for whom he intends to pray ; then with outstretched hands continues :*] and of all here present, whose faith and devotion are known unto Thee. For them do we offer, or they do themselves offer up unto Thee this sacrifice of praise for them and theirs, for the redeeming of their souls, for hope of salvation and welfare, and do now pay their vows unto Thee, God everlasting, living and true,

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Within the Action.

Holding communion with and reverencing the memory, first, of the glorious Mary ever a Virgin Mother of God and of our Lord Jesus Christ ; likewise of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John, and Paul, Cosmas and Damian, and of all Thy saints. Through their merits and prayers grant that we may in all things be shielded by Thy protection and help. Through the same Christ our Lord. Amen.

Then, spreading his hands over the bread and wine, he says :

WE therefore beseech Thee, O Lord, be Thou appeased, and receive this offering which we Thy servants with Thy whole household do make unto Thee ; order our days in Thy peace ; grant that we be rescued from everlasting damnation, and counted within the fold of Thine elect. Through Christ our Lord. Amen.

This our offering do Thou, O Lord, vouchsafe in all things to bless✠, consecrate✠, approve✠, make reasonable and acceptable, that it may become for us the Body and Blood of Thy most beloved Son, Jesus Christ our Lord.

Who the day before He suffered [*he takes up the Host*] took bread into His holy and venerable hands and [*he lifts his eyes towards heaven*],

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with eyes lifted up towards heaven, giving thanks to Thee, O God, His Father almighty, blessed ✠ it, brake it, and gave it to His disciples, saying, Take and eat all ye of this.

He holds the Host with both hands, and utters the words of Consecration over the Host:

FOR THIS IS MY BODY.

Here he worships the consecrated Host on his knees, and then shews It to the people. He then uncovers the chalice, and says:

IN like manner, after He had supped [*he takes up the chalice*], taking this noble chalice also into His holy and venerable hands, in giving Thee thanks He blessed ✠, and gave to His disciples, saying: Take and drink ye all of this,

He utters the words of Consecration over the chalice:

FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

Then he adores on his knees the sacred Blood, saying:

As often as ye do these things, ye shall do them in remembrance of Me.

He here shews It to the people.

WHEREFORE, O Lord, we Thy servants, who are likewise Thine holy people, do call to mind the most blessed passion of the same Christ Thy Son our Lord, and also His rising again from the dead, and His glorious ascension into heaven; we do offer unto Thy most excellent Majesty, of Thine own gifts bestowed upon us, a clean ✠ Victim, a holy ✠ Victim, a spotless

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✠ Victim, the holy ✠ bread of life everlasting, and the chalice ✠ of eternal salvation.

Vouchsafe to look upon them with a countenance merciful and kind, and to receive them as Thou wert graciously pleased to receive the gifts of Thy just servant, Abel, and the sacrifice of our father Abraham, and that which Melchisedech Thy high-priest, did offer unto Thee, a holy sacrifice and spotless victim.

We most humbly beseech Thee, almighty God, to command that these things be borne by the hands of Thy holy Angel to Thine altar on high, in the sight of Thy divine Majesty, that so many of us as shall partake of the most holy ✠ Body and ✠ Blood of Thy Son at this altar, may be filled with every grace and blessing of heaven. Through the same Christ our Lord. Amen.

COMMEMORATION OF THE DEAD

BE mindful also, O Lord, of Thy servants N. and N., who are gone before us with the sign of the faith, and sleep the sleep of peace.

He joins his hands and prays a little while for such dead as he wishes to pray for.

Unto these, O Lord, and unto all that rest in Christ, we beseech Thee, grant a place of refreshment, light and peace: through the same Christ our Lord. Amen.

He then strikes his breast, saying aloud the first three words of the prayer, *Nobis quoque peccatoribus:*

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TO us sinners also Thy servants, who hope in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all Thy saints; into their company, we pray Thee, admit us, not reckoning our deserts, but of Thine own free pardon. Through Christ our Lord.

Through whom, O Lord, Thou dost create, hallow✠, quicken ✠ and bless ✠ all these Thine ever-bountiful gifts, and give them unto us.

He takes the Blessed Sacrament in his right hand, saying:

By ✠ Him, and with ✠ Him, and in ✠ Him, is to Thee, God the Father ✠ Almighty, in the unity of the Holy Ghost, all honour and glory.

He covers the chalice, kneels, rises and says aloud:

Per ómnia sæcula sæ- For ever and ever. Amen.
culórum. R). Amen.

Orémus.

Let us pray.

PRÆCEPTIS salutáribus móniti, et TAUGHT by Thy precepts of salvation and following Thy divine commandment, we make bold to say:

PATER noster, qui OUR Father, who art in heaven, hallowed be Thy name: Thy kingdom come: Thy will be done on

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um : fiat volúntas tua, earth, as it is in heaven.
sicut in cœlo, et in Give us this day our daily
terra. Panem nostrum bread : and forgive us our
quotidiánum da nobis trespasses, as we forgive
hódie : et dimítte nobis them that trespass against
débita nostra, sicut et us : and lead us not into
nos dimíttimus debi- temptation :
tóribus nostris. Et ne
nos indúcas in tenta-
tiónem. R. Sed libera R. But deliver us from
nos a malo. evil.

The Priest says in secret, Amen.

When he has finished the *Our Father*, before saying the *Libera* standing at the Epistle side and turning towards the Bridegroom and Bride, who are kneeling in front of the altar, he says over them the following prayers :*

Orémus.

Let us pray.

PROPITIARE, Dó- **M**ERCIFULLY hear
mine, supplicatió- our prayers, O Lord,
nibus nostris : et insti- and be pleased graciously
tútis tuis, quibus pro- to bless Thine own insti-
pagatióem húmáni tution, whereby Thou hast
géneris ordinásti, be- ordained the increase of
níg n u s assiste ; ut mankind ; that the tie
quod te auctóre júngi- which is bound by Thine
tur, te auxiliánte ser- authority may be kept by
vétur. Per Dóminum, Thine help. Through our
etc. R. Amen. Lord, etc. R. Amen.

* To note the importance which the Church attaches to this blessing, we have only to observe that she interrupts the Holy Sacrifice even in its most solemn part, in order to give it.

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Orémus.

Let us pray.

DEUS qui potestate virtutis tuæ nihilominus cuncta fecisti: qui dispositis universitatis exordiis, homini ad imaginem Dei facto, ideo inseparabile mulieris adiutorium condidisti, ut femineo corpori de virili dares carne principium, docens quod ex uno placuisset institui, nunquam licere disjungi: Deus, qui tam excellenti mysterio conjugalem copulam consecrasti, ut Christi et Ecclesiæ sacramentum præsignares in fœdere nuptiarum: Deus, per quem mulier jungitur viro, et societas principaliter ordinata, ea benedictione donatur, quæ sola nec per originalem peccati poenam, nec per diluvii

O GOD, who by the might of Thy power hast made all things out of nothing; who, when Thou hadst laid the foundations of the world, and hadst created man in the image of God, didst make the woman as an help so meet for him, that Thou didst form the body of the woman out of the flesh of the man, and hast thereby taught us that what it hath pleased Thee to make one, it is never lawful to put asunder—O God, who hast hallowed the marriage tie by a sacrament so excellent as to make the bond of wedlock a type of the mystery of Christ and the Church—O God, by whom woman is joined unto man, and this union which Thou didst ordain at the beginning is dowered with a blessing which alone

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est ablata sententiam : neither the punishment
 respice propitius super the first sin, nor the sen-
 per hanc famulam tence of the flood hath
 tuam, quæ maritali ken away, look in men-
 jungenda consortio, upon this Thine handmaid
 tua se expetit protec- who is about to be joined
 ctione muniri : sit in in wedlock unto her
 ea jugum dilectionis band, and calleth for the
 et pacis : fidelis et help of Thy protection
 casta nubat in Christo, Let the yoke of love and
 imitatrixque sancta- of peace be upon her
 rum permaneat fœ- Faithful and chaste,
 minarum : sit amabilis her marry in Christ, and
 viro suo, ut Rachel : be ever a follower of holy
 sapiens, ut Rebécca : women. Let her be loved
 longæva et fidelis, ut in the eyes of her husband
 Sara : nihil in ea ex even as was Rachel ;
 actibus suis ille auctor her be wise, as was Ra-
 prævaricationis usur- becca ; let her live long and
 pet : nexa fidei, man- be faithful, as Sarah. Let
 datisque permaneat : the author of mischief
 uni thoro juncta, con- have no part in any
 tactus illicitos fugiat : her doings. Let her remain
 muniat infirmitatem ever true to the
 suam robore disci- faith and to the com-
 plinæ : sit verecundia mandments. Being joined
 gravis, pudore vene- unto one bed, let her fly
 rabilis, doctrinis cœ- unlawful approaches. Let
 lestibus erudita : sit her strengthen her weak-
 fœcunda in sôbole, sit ness by the power of rule

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probáta et innocens: Let her be venerable in
 et ad beatórum ré-modesty, worshipful in
 quem, atque ad cœ-chastity, and learned in
 léstia regnapervénia: heavenly teaching. Let
 et vídeant ambo filios her be fruitful in offspring.
 filiórur suórum, us-Let her be tried and blame-
 que in tértiam et less; and in the end let her
 quartam generatió-attain unto the rest of the
 nem, et ad optátam blessed and unto the king-
 pervéniant senectú-dom of heaven. And let
 tem. Per eúmdem Dó-both of them see their
 minum nostrum Je-children's children even
 sum Christum Fí-unto the third and fourth
 lium, tuum, etc. generation, and reach such
 age as they will. Through

R. Amen.

the same Jesus Christ
 our Lord, etc. R. Amen.

Then he takes the paten between his first and middle fingers and says :
DELIVER us, O Lord, we beseech Thee, from
 all evil, past, present and to come; and by
 the pleading of the blessed and glorious Mary,
 ever a Virgin, Mother of God, and of Thy holy
 apostles Peter and Paul, and of Andrew, and of
 all the saints, mercifully grant peace in our times,
 that through the help of Thy mercy we may al-
 ways be free from sin, and safe from all trouble.
 Through the same Jesus Christ, Thy Son, our
 Lord, who with Thee and the Holy Ghost liveth
 and reigneth, God :

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Here he breaks the Host in the middle.

Per ómnia sæcula For ever and ever,
sæculórum. R). Amen. R). Amen.

With the fragment he then makes the sign of the Cross thrice on
the chalice, saying :

Pax ✠ Dómini sit ✠ The peace of the Lord.
semper vobis ✠ cum. be always with you.
R). Et cum spírítu tuo. R). And with thy spirit.

Then he puts the fragment into the chalice, saying in a low voice :

May this mingling and hallowing of the Body
and Blood of our Lord Jesus Christ avail us that
receive it unto life everlasting. Amen.

He kneels, rises, bows before the Blessed Sacrament, and, striking
his breast thrice, says :

¶ AGNUS DEI.

AGNUS Dei, qui **L**AMB of God, who
tollis peccáta **L** takest away the sins
mundi, miserére no- of the world, have mercy
bis. on us.

Agnus Dei, qui tol- Lamb of God, who tak-
lis peccáta mundi, mi- est away the sins of the
serére nobis. world, have mercy on us.

Agnus Dei, qui tol- Lamb of God, who tak-
lis peccáta mundi, do- est away the sins of the
na nobis pacem. world, grant us peace.

Then he bows down and says the following Prayers :

LORD Jesus Christ, who didst say to Thine
Apostles, Peace I leave you, My peace I give
unto you ; look not upon my sins, but upon the
faith of Thy Church, and vouchsafe to grant her
peace and union according to Thy will.

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If the kiss of peace is to be given, he kisses the altar, and giving the kiss of peace, says :

P. Pax tecum. ψ. Peace be with thee.

R. Et cum spiritu tuo. R. And with thy spirit.

O Lord Jesus Christ, Son of the living God, who, according to the will of the Father, through the co-operation of the Holy Ghost, by Thy death gavest life unto the world, deliver me by this Thy most sacred Body and Blood from all my transgressions and from every evil: and make me always cleave to Thy commandments, and never suffer me to be separated from Thee, who livest and reignest with the same God the Father and the Holy Ghost, God, world without end. Amen.

Let not the receiving of Thy Body, O Lord Jesus Christ, which I, all unworthy, presume to take, turn against me unto judgment and damnation: but through Thy loving-kindness may it avail me as a safeguard and healing remedy for my soul and body. Who with God the Father in the oneness of the Holy Ghost livest and reignest, God, world without end. Amen.

He kneels, rises again, and says :

I will take the bread of heaven, and will call upon the name of the Lord.

Then, striking his breast, he says thrice: *Domine, non sum dignus.*

'Lord, I am not worthy that Thou shouldst enter under my roof: say but the word, and my soul shall be healed.

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He reverently receives the Blessed Sacrament, saying:

May the Body of our Lord Jesus Christ keep
my soul unto life everlasting. Amen.

Pausing a while to meditate on the blessing he has received, he
gathers up the fragments, and puts them into the chalice, saying:

What return shall I make unto the Lord for
all He hath given unto me? I will take the chalice
of salvation, and call upon the name of the Lord.
Praising, I will call upon the Lord, and shall be
saved from mine enemies.

Then he receives the sacred Blood, saying :

May the Blood of our Lord Jesus Christ keep
my soul unto life everlasting. Amen.

He then gives Holy Communion to all who are to receive it.

Whilst wine is poured into the chalice, the Priest says :

What we have taken with our mouth, O Lord,
may we receive with a clean mind, that from a
temporal gift it may become to us an everlasting
remedy.

Whilst he washes his fingers over the chalice with wine and water
he says :

May Thy Body, O Lord, which I have received,
and Thy Blood, which I have drunk, cleave to
my bowels; and grant that no stain of sin may
remain in me, whom Thy pure and holy sacra-
ments have refreshed. Who livest and reignest
world without end. Amen.

Then the book is moved to the Epistle side of the altar, where he says :

¶ THE COMMUNION (Ps. 127)

ECCCE sic benedi- **B**EHOLD, thus shall
cétur omnis ho- every man be blessed
mo, qui timet Dómi- that feareth the Lord; and

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num; et videas filios mayest thou see thy chil-
 fili6rum tu6rum: pax dren's children. Peace up-
 super Israel. on Israel.

Ÿ. Dñs vobiscum. Ÿ. The Lord be with you.

R. Et cum spírítu tuo. R. And with thy spirit.

POSTCOMMUNION

Orémus.

Let us pray.

QUÆSUMUS, o- **B**LESS with Thy fa-
 mnípotens Deus, therly goodness, we
 institúta providéntiæ beseech Thee, almighty
 tuæ pio favóre comi- God, the ordinance of
 táre: ut, quos legítima Thine own Providence,
 societáte connéctis, that whom Thou joinest
 longæva pace custó- in lawful union Thou
 dias. Per Dóminum, mayest keep in lasting
 etc. R. Amen. peace. Through our Lord,
 etc. R. Amen.

Ÿ. Dñs vobiscum. Ÿ. The Lord be with you.

R. Et cum spírítu tuo. R. And with thy spirit.

Ite, Missa est [*Temp.* Go forth; the Mass is
Paschalia: Allelúia, offered. [*At Eastertide*:
 allelúia.] Alleluia, alleluia.]

Vel Benedicámus *Or* Let us bless the Lord
 Dómino [Alleluia, alle- [Alleluia, alleluia.]
 luia.]

R. Deo grátias. [Al- R. Thanks be to God. [Al-
 lelúia, allelúia.] lelúia, alleluia.]

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The Priest, turning to the Bridegroom and Bride, says:

DEUS Abraham, **T**HE God of Abraham
Deus Isaac, et Deus the God of Isaac and
us Jacob sit vobiscum: the God of Jacob be with
et ipse adimpleat bene- you, and fulfil His blessing
dictiōnem suam in vo- abundantly upon you; that
bis: ut videātis filios ye may see your children
filiōrum vestrōrum children even unto the
usque ad tertiā et third and fourth genera-
quartā generatiō- tion, and thereafter may
nem: et pōstea vitam inherit everlasting life
æternā habeātis sine without end, by the help
fine, adjuvāte Dñō of our Lord Jesus Christ
nostro Jesu Christo, who, with the Father and
qui cum Patre, et Spi- the Holy Ghost, liveth and
ritu Sancto vivit et reigneth, God, world with-
regnat Deus, per om- out end.
nia sæcula sæculōrum.

R). Amen.

R). Amen.

The Priest shall here solemnly exhort them to keep ever faithful one another; to keep chaste at times of prayer and especially fasting and on great festivals; to love one another, and to keep the fear of God. He shall then sprinkle them with holy water. After this, bowing before the middle of the altar, with his hands laid upon it, he says in a low voice: *Placeat tibi.*

MAY my worship and bounden duty be pleasing unto Thee, O holy Trinity; and grant that the sacrifice which I have offered all unworthy in the sight of Thy divine Majesty, may be received by Thee and win forgiveness from Thy mercy for me and for all them for whom I

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have offered it up. Through Christ our Lord.
amen.

He then kisses the altar and, turning towards the people, blesses them, saying aloud :

BENEDICAT vos **M**AY God Almighty
omnípotens Deus, bless you, Father,
ater, et Fílius, ✠ et Son ✠ and Holy Ghost.
píritus Sanctus.

Amen.

R/. Amen.

He goes to the Gospel side of the altar, and there he says aloud :

Dñs vobíscum. y. The Lord be with you.

Et cum spíritu tuo. R/. And with thy spirit.

nitium sancti Evan- The beginning of the
elii secúndum Joán- holy Gospel according to
John.

Glória tibi, Dó- R/. Glory be to Thee, O
mine. Lord.

IN the beginning was the Word, and the Word
was with God, and the Word was God. The
same was in the beginning with God. All things
were made by Him, and without Him was made
nothing that was made. In Him was life, and
the life was the light of men; and the light
shineth in darkness, and the darkness did not
comprehend it.

There was a man sent from God, whose name
was John. This man came for a witness, to give
testimony of the light, that all men might believe
through Him. He was not the light, but was to
give testimony of the light. That was the true

MASS *for a* BRIDEGROOM & BRIDE

light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, He gave them power to be made the sons of God: to them that believe in His name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh [*here all kneel*], and dwelt among us; and we saw His glory, as it were the glory of the only begotten of the Father, full of grace and truth.

R). Deo grátias.

R). Thanks be to God.